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RESERVE
STORAGE

THE MISSIONARY HERALD

VOLUME LXXIV.—NUMBER 7

JULY, 1878

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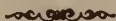
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THE MISSIONARY PROBLEM.

AN EXAMPLE AND RULES TO BE PONDERED.

A MANUSCRIPT article has been received from Ponape, Micronesia, headed "The Missionary Problem." It is too long for use in full in the *Missionary Herald*; but the facts presented under its last division, by way of illustration, are of great interest, and their publication, as here presented (though many of them have before appeared in the *Herald*), may be useful in many ways, both at home and in other mission fields. The paper commences thus: "Given, a crucified Redeemer, a church, and a heathen world, how is the church to fill the earth, as the waters the seas? My answer is: By self-propagating missions,—missions commenced at suitable centers, of such vitality as to repeat and multiply themselves indefinitely. How to establish and work such missions is the practical question for every missionary."

Allowing for "a very wide range in details," the author suggests four definite rules, dwelling at some length upon each. The first three of these rules will be simply presented here, while the fourth will be given with the statements made to illustrate and enforce it.

"I. Take special care to save and utilize the much that is good among the heathen.

"II. Care should be taken to *organize* Christian communities and churches; and to multiply them as soon and as rapidly as materials can be gathered.

"III. Take special care to educate converts and churches to do their own work.

"IV. Organize the native churches, soon and thoroughly, into a Missionary Board, for foreign work."

Under this last rule the writer presents "facts and figures to illustrate," as follows:—

"The American Board landed two missionary families on Ponape, in 1852. A part of the time since there has been but one family (at times, indeed, only one member of the family), and a part of the time there have been

three families together on the island; about the average of two families through the twenty-five years. In 1860 three natives were organized into a church. That church has become a cluster of fourteen churches. In 1871 Ponape teachers were placed on Mokil, in 1873 on Pingelap, and in 1874 on the Mortlock Islands. There are now nine foreign churches, with an aggregate of perhaps over 600 members.

"This foreign work is entirely an outgrowth of the Ponape churches; and at no expense to any foreign Board, except the sending of the 'Morning Star' once a year, to look after the teachers. These teachers are well housed and fed *by their people*; they are helped about from island to island in their work, and some of them receive valuable presents in the shape of large canoes, etc. They have all left houses and lands and plenty, to work on islands where food is very scarce, and means to help on to civilized life are quite out of the question. They have gone forth simply trusting in the Master; have settled down among a people without knowing a word of their language, and without even a fish hook for the purchase of food. They ask nothing, and we promise them nothing, except as love offerings from the few who know of them; but these, so far, have been ample to help them to a very respectable show of civilized homes and life.

"That these teachers are not idlers, nor their work a sham, is evidenced in these facts: They teach, regularly, large and attentive congregations, in houses the people have themselves built, better than any we have on Ponape, if not better than any others in Micronesia; they have schools in which are gathered a large proportion of the youth; they have a good sized spelling and reading book, a good variety of hymns, and a book of Bible stories, all translated by these teachers, and read and sung by hundreds and thousands all through the group. Delegates from the Hawaiian Board have seen them in their homes and work, and speak well of them. A naturalist just returned from a stop of three months on the islands, with them, says: 'Your teachers are there doing very well indeed, and exercise a paramount influence.' The people have all abandoned their old religion and given themselves up wholly to their teachers, and islands beyond are coming to them pleading for the Bread of Life. Nor is our Board at Ponape wholly unprepared to push on this work. There are many with us burning with zeal to go, in answer to those Maccdonian cries.

"Now no one who knows anything about these Ponapeans will think of them as superior. They are about the least promising for independent, energetic workers, anywhere to be found. Nor would any one acquainted with the missionaries who have fitted out these teachers, suspect that they have any secret, or special skill for developing native workers. If there is any secret or skill in the matter, it lies in strict adherence to a few simple, common sense principles.

"First, and above all, we must have a fixed and abiding conviction that there *is work in our people*. If we start with the feeling that they are hardly more than monkeys, and that our main business is to get them into the church, hoping for development in heaven, we shall never get much out of them. We must have an abiding faith that our people and converts are much like all other people, — that the *good* and the *do* are in them, and that

it will be our fault, not theirs, if we do not get much of both out of them. *A sanguine temperament* ought to be the only 'legal tender' temperament at all our Missionary Boards.

"Another equally sensible principle, and essential to success in developing workers and teachers, is that we should *trust* and *honor* them.' If we put our converts forward, if we set them up as leaders, we must be careful not to overshadow them, but let them stand on their own bottom. If we distrust them, if we treat them like children, their people will be the first to notice it, and of course will not duly respect them, or profit by their teachings. When we are with them in their fields, it should be as *visitors*, not *bishops*; when we spend a Sabbath with them, it should be to preach *for* them, not *to* them. The congregation and parish are theirs, not ours. If we see anything to be corrected, any changes to be made, let the suggestion be made to the teachers in private. It is all essential that our native workers be advanced, as rapidly as may be, to a work they can call their own, and allowed to do it much after their own thoughts. We must rid ourselves of the notion that we are to keep our children in leading-strings; that they are to live with us, or we go to live with them, till they are started in the married life. 'They must not go alone, they must have white leaders,' is not the sentiment for progress, or one becoming the high hopes and aims of our advancing cause. Let us trust and honor our converts, as the surest way to build up real, live, working churches.

"A third essential is, always to select and send out as teachers, the best. This we must do if we would have teachers abroad whom the Master can bless, and we trust and honor. No second rate will answer. The order comes: 'Take now thy son, thine only son Isaac, whom thou lovest;' take the *choicest*, the *best*, the *only* really valuable helper you have, and put him at the front. It is not till we missionaries can and do give up our best for the Master, — till we give that of which we *feel* the giving, — that we can have a Missionary Board of our home churches, with a prosperous work abroad. This is the remedy for dwarfs in our churches. Take out the best and give the poorer a chance to grow. The wise nursery-man sees a few strong trees shooting up and overshadowing the rest. These he digs up and sends off to begin a neighboring orchard; and now the dwarfs, the sickly ones, shoot up into the light, and are soon ready to be off on a foreign mission of their own. Just so the missionary — just so the Christian nursery-man everywhere — brings on live, working, fruit-bearing trees, by selecting the best and sending them to new fields. So long as he keeps the best at home, they will do the talking and working, they can do so much better than others. Take them out of the way and see how quickly others will shoot up, and it may be, more than fill their places. When the church sends off a choice couple to some foreign field, it is a giving that enriches indeed; it is such an investment as every church should seek above all other investments.

"Nor is it so difficult a matter to get and keep on hand a supply of choice ones. In moving about among our churches and people, and especially in our Sabbath schools, our eyes frequently light on a bright boy or girl, or a promising couple. These we mark, and make special efforts to bring them into training. A little encouragement, a little help, a little wise manage-

ment, secure to us many a youth whose after service proves invaluable. Let us look to the spreading of our churches abroad, rather than to their growth at home. Let us keep it fixed in our minds that our object is not so much to bring sinners to Christ for their own salvation, as that they may work for Him. Let it be our understanding, that our converts are not crowns, or gems for ornament, but every one a talent to be invested; that our harvests are not for bread, but for seed wheat, to be scrupulously sent on to regions beyond.

"We found, in an under bed, after landing on this island, three seeds of a foreign grass, which we carefully planted. One grew, and from that one seed the entire island has been stocked. Eight years after landing on the island we found three Christian natives. These we planted in a Christian church, and from these the island has been stocked with Christian churches. The seed is spreading, and growing into large churches on other islands also, already yielding crops. And every seed is still carefully appropriated to help stock other fields. Two of the original three converts yet live, and we see no reason why they may not live to see their increase on every island in our inviting west.

"Let Missionary Boards establish missions in all suitable centers, let every mission be self-propagating, and is there any reason why some of us may not live to see a Christian church on every island and in every neighborhood in all the world? Is this the handful of corn in the earth, on the tops of the mountains? Is this the gospel leaven that is to leaven the whole lump? Is this the way to fill the world with true churches, as waters fill the seas? Is this a solution of the Missionary Problem?"

A REVIVED MONTHLY CONCERT.

(THE Pastor of a country church writes to the editor of *The Missionary Herald* giving some account of his own efforts in connection with the Monthly Concert of prayer for missions, once so generally observed, now so often neglected, by the Congregational churches of New England. The letter is suggestive, and it may be that the writer's experience, as stated by himself, will be stimulating and helpful to others, moving them to a like experiment, which, if it have a like result, will be of great advantage to the cause of Christ. With but little change, therefore, the letter will be given here.)

TO THE EDITOR OF THE MISSIONARY HERALD:—

"DEAR SIR,—I am much interested for the Monthly Concert. No church service brings upon me more anxiety, nervousness, and strain; but, if it were only for its beneficial effect upon myself, I would not give it up. Let me give you my experience, partly as showing what obstacles may be overcome, and partly for its suggestiveness as to methods.

"My church is conservative, for many reasons; has been self-centered throughout its history; is made up of heterogeneous elements, some of which are naturally indifferent to missions; and is struggling with debt, which operates to prejudice the mind against whatever looks toward out-

side benevolence. I took the church without experience ; with many unfortunate elements in myself to contend against ; and with the necessity of doing, in my own person, so great a part of the church's work, that I have never had time or strength to give to the concert that painstaking preparation which I regard as indispensable. To revive the concert, therefore, which had died a lingering death, and now had the lichens of years upon its tombstone, seemed a hopeless task.

"But, after I had become somewhat at home, I obtained a reluctant vote from the church committee to try the experiment. That was less than two years ago. I do not regard the experiment as successful from an ideal point of view, but it has ceased to be an experiment.

"We hold the concert Sunday evening (believing that no preaching — if it were in the largest church, and from the greatest preacher — is more important), and we average half as large an audience as would be called good at the morning service, nearly as large as the average audience at the preaching service the other three Sunday nights of the month. Men who at first shook their heads, and went to other churches on concert evenings, are now regular attendants. Conservative men rise to confess their past indifference, and to help on the meeting. Some among the most promising of the young people listen, and lead in prayer with a spirit which would warm a missionary's heart. The only annual A. B. C. F. M. collection taken since the concert was revived, multiplied the previous annual contribution by four. If so much has been done against such great odds, I think that far more might be done in very many churches.

"As to methods ; for lack of help I do not divide the foreign field among several brethren, as is sometimes done, though I frequently make a special assignment. But (a.) I pray about the meeting and get full of it, before I go in ; and if there is any fire in me, it must come out. (b.) We meet in the church (*not* the lecture room), and I have my quartette open with a stirring missionary voluntary, so that they are not alienated from so important a meeting. (c.) I read a passage of Scripture as inspiring as I can find, and as effectively as I am able. (d.) I cast my opening prayer into as enkindling and fervid a form as I can — who can help it with such a cause in view ? This makes even the undevout feel that the occasion is weighty. (e.) As to the intelligence : I do not 'tell' it, for I cannot condense it as well as the Herald editor has done ; but I do not read too much. I leave out the non-essential 'hard' names, and whatever I read, I throw into a framework of explanation, — spirited I try to make it, — that I may seem to be telling something important, and reading here and there to illustrate. For example, I say : 'This evening, to see what God is doing in the heathen world, we will go westward. First, there are the Pacific Islands.' And then I say a little about the characteristics of the work there. If there has been a missionary tour among the islands, I read the striking points, to illustrate what the tourists found, — putting the audience, as far as possible, in their places. If I have any Micronesian matter not under the Herald's Micronesian head, I insert it, for my idea is to group news, and to tell the people something striking and of value about the several lands. Then come Japan, China, India, Turkey, Africa, the Papal Lands. Sometimes I go eastward, studying

variety. I try to capture the imagination, and take the people around the world in far less than 'forty minutes.' If I have known the missionary writers, I drop in some fact about them, aiming to light up whatever is of natural interest. Thus I may say of India: "Of course, the famine is the great theme. Here is a paragraph, illustrating what immeasurable service for humanity the missionaries are doing." Or, 'Mr. Bissell is just back from this country: notice how glad he is to be at home — not in America, but in a heathen land!' Or, 'You have just been hearing of the relief work at Erzroom — how enthusiastic and devoted! The writer is Mr. Cole. At the end of the Herald I read that he has buried two children in as many months. But we see how full he is, nevertheless, of his Master's zeal!' I try to end with a climax, and then say: 'There is a great deal more. I have only given you a few samples of what God is doing.' (f.) Through the month I bring missions before the people at unawares. I bring them in, most naturally, in public prayer. I illustrate a point in prayer-meeting, or in a sermon, by what some heathen said to some missionary. I draw private conversation around to missions, as if they were the greatest things under the sun — as they are. The people see that it is *real* to me, and that makes it *real* to them.

"A dear brother minister of mine is anxious for missions. He hopes to arouse his church by a quarterly service in the interest of the cause. I hope and pray that he may succeed, but I do not think he will, in ten years, on that cautious plan. If prayers and money and men are to be forthcoming, men's heads and hearts must be plied, in season and out of season. Ought any one to refrain from fear of man? Is it not God's affair, not ours?"

THE NORMAL TRAINING SCHOOL, SANTEE AGENCY, NEBRASKA.

BY REV. A. L. RIGGS.

It is now forty-four years since the Dakotas began to go to school. At first, the school was a curiosity. Then superstitious fears were aroused, or designing white men made the people believe that the missionary teachers were, through the schools, secretly robbing them of their annuities. Thus the crowded schools would suddenly collapse; not a child would appear. At length one would venture in, half scared to death, and bring the information that the chiefs had ordered their lieutenants to "soldier kill" every child caught going to school. That is, they would cut up their blankets, and, perhaps, beat them well.

But now, among all that section of the Dakota nation formerly in Minnecotta, to whom the Christian teacher first came, and among most of the western tribes, especially those located along the Missouri River, the school is most highly prized. Those who can now read and write their own language are to be numbered not by hundreds, but by thousands. Education is eagerly welcomed even in the *teepees* of Spotted Tail's people, whom our native missionaries have visited the past winter.

Eight years ago, in 1870, it seemed that the time had come for the Dakota mission to establish a training school of a higher grade, and that the Santee Agency, in the northeast corner of Nebraska, on the Missouri River, was the place. Up to this time the mission had built, at this place, only temporary buildings of logs, with dirt roofs. The summer of 1870 saw the raising of more comely and permanent framed buildings, one for the school, to be also used as chapel, and another for the mission house. There was a good deal of hard work done that summer, — hauling up the cedar logs for the foundations, by *ropes*, out of the gulches, quarrying stone, and building the stone chimneys. The memory still lingers in one's back.

At once we had applications from a dozen young men at a distance, who wished to attend the new school. But where could they stay? The old log church was floored, — it had not had that dignity before, — and partitioned off into kitchen, dormitory, and sitting-room; and we forthwith had our first Young Men's Boarding Hall. We have used it seven years, and have had a succession of Indian women for its matrons. And though they have always been bent on using an astonishing amount of bacon and pork fat in their cooking, they have still quickly learned to make good, wholesome, light bread. At times this house has been packed like a box of sardines; for it was not expected to accommodate more than ten or twelve, but has sometimes had nearly double that number. It is little wonder that at times a door or a window would crack, like the strained seam of a tight coat.

In the summer of 1872 a beginning was made on the building called "The Dakota Home." It was for the purpose of furnishing a home and home-training for girls and young women attending the school. This is under the patronage of the Woman's Board of Missions. Though not finished for a year and a half, it was partly occupied just before Christmas of 1873. The first class of six misses, about fourteen years of age, left, with one exception, as soon as they found it was not merely a hotel where they were to have a good time. The discipline was distasteful, and they donned their blankets and stole away. After this we began with younger girls. These now have grown up in the school and appreciate its order. Do the children of civilized and Christian homes know how much they owe to the regularity and discipline of their home duties; or how beyond price are the habits of order and faithfulness they may grow into? Indian homes do not provide such advantages.

"The Home" was enlarged in 1877 by a laundry extension, adding to its convenience and capacity. When filled it has twenty-six pupils. But during the last year it has accommodated thirty-two. The girls, except the smallest, do all their own cooking, sewing, and washing; and learn to do it well.

In the spring of 1877, the long hoped for foundations of the new Young Men's Hall were laid, and the building was inclosed, and parts of it made habitable before winter. The old log hall had been used with increasing discomfort and some danger, through seven years; we hoping, each winter, that it would be the last. It was a glad Thanksgiving Day, that of 1877, which found the young men housed in their new hall. During the past winter it has been the home of twenty-five young men and boys; and besides these we had to colonize four — two young men and their wives — in the old hall. It was a very mild winter, or the young men would have suffered. The winds were

truly tempered to the shorn lamb ; but we cannot depend upon having this repeated, and ought to be better protected before another winter. Would not some Sabbath schools like to take stock in a room each, and have it named after them ?

The plan of such a school has to be somewhat complex ; and ours comprises something of the Academy, the Normal School, and the Theological Seminary, together with more or less of industrial training. Our two boarding halls, The Young Men's Hall and The Dakota Home, are the two strong arms of our service. But besides the pupils in these, we have some forty others who live at their own homes. Some of them are young working men, and apprentices at the government shops, who attend only the winter night school. During the past year, our whole number has been one hundred and four. We have also two advanced pupils away at school ; one at Ripon, another at Beloit, Wisconsin.

These pupils have come from five different tribes and from seven different localities. Our field is bounded by the British line on the north ; the Mississippi River on the east ; the Union Pacific Railroad on the south ; and the Rocky Mountains on the west. Some of our pupils have roamed even west of the Rocky Mountains. In all this region this school stands unequaled by any other, whether it be of the government or of any missionary society. The mission of the Presbyterian Board sends its advanced pupils here, and supports them.

Already some of the former pupils of the school are pastors of churches, teachers, and preachers ; while many others are intelligent workmen, or makers and keepers of Christian homes. The type of character, which has been developed in a number of cases, is another encouragement. Out of such a dependent and procrastinating race, one cannot expect very great or speedy results, in the way of independent and energetic self-help. Nevertheless we call to mind how a good many of our " boys " have earned their winter clothes by trapping in the fall. Hugh, a boy fourteen years of age, caught three hundred muskrats, and wore them, or the price of them, to school. Charley E. failed to get a ride, and so footed it one hundred and thirty miles to come to school. Andrew H. came last fall on his pony, about three hundred miles, and he has started home again this very day. All the young men in the Hall work for the clothing they get from us. Besides this they all have their share in the housework. It is proof of quite a revolution when these young braves, not long since strutting about in paint and feathers, are to be found wearing aprons and washing dishes.

And believing that it does people good to do something to help others, we have trained our pupils to benevolence. Thus, recently, the girls of the Home were allowed to clean the school-house, so that they could have something for their missionary society. And those who could not scrub carried water, so that there was a regiment to pay when the work was done.

In view of the largeness and hopefulness of the field occupied by this NORMAL TRAINING SCHOOL of the Dakotas ; in view of the success it has already attained ; and especially in view of the fact that no other institution or institutions could do its work or take its place ; it seems only right that it should be fully equipped and strongly supported.

The teachers who began the work out of which this school has immediately grown, were Rev. J. P. Williamson, now of the Presbyterian mission, and Miss Julia Lafromboise, an educated half-blood Dakota. Miss Lafromboise continued a year after the writer took charge, and then died; but her work died not. Other native teachers have done good service, — Mr. Eli Abraham, from almost the first; Rev. John Eastman, now pastor at Flandreau, D. T.; Mr. John Rouillard, and Miss Ellen Aungie. The Dakota Home was opened under the charge of Mrs. Lucinda P. Ingham and Miss Marie L. Haines. Rev. Samuel Ingham came to the mission with his wife, but only to pass on higher. Later there came into the service Miss Anna Skea, Miss Martha A. Shepard, and Miss Lucy M. Dodge. Miss Skea is now in the Young Men's Hall, and Misses Shepard and Dodge have charge of the Dakota Home, and also teach in the school.

In the theological class, assistance has been given by Rev. S. R. Riggs, L.L. D., and Rev. J. P. Williamson.

MISSIONARIES AND PROTESTANTS IN TURKEY.

RECENT letters from Constantinople present some facts in regard to the missionary work and the Protestant community in Turkey, in the way of correcting erroneous statements which the writers had met with recently, in print. Some items of this testimony, from men who know whereof they affirm, it may be well to give here, lest some friends of the missions should be troubled by criticisms based upon entire misapprehension of the facts, but which they may not be able readily to correct. One writer, of age, character, standing, and knowledge of the facts sufficient to render his statements perfectly reliable, says: "Italian is not taught at the 'Home' school here, and the other 'accomplishments,' the teaching of which has been spoken of as 'a little absurd,' are extras, taught only to those who ask for them, and are willing to pay the extra expense." As to the distribution of tracts, etc., against the rites and beliefs of the Eastern churches, he says: "I cannot speak for the mission in Syria, or for that to the Bulgarians, but upon consulting the records of the Publication Department for the three missions to Western, Central, and Eastern Turkey, I find that, including successive editions of some of our school books, the issues from our press during the last twenty years number some four hundred books and tracts, large and small. Of these only five can be called controversial. The first is a temperate 'Reply' to a very intemperate assault upon Protestantism on the part of Archbishop Matteos, the persecuting Armenian Patriarch. The second is entitled 'Rule of Faith,' and is a comparison of the respective claims of the Bible and Tradition. The third, entitled, 'Rites and Ceremonies,' is a brief historical account of the rise and progress of the various rites and ceremonies of both Eastern and Western churches, and is as neutral in its treatment as any Church history. The fourth is entitled, 'Papists and Protestants,' — a comparison of their doctrines. The last, published eight years ago, is a brief tract on the 'Claims of the Pope.' The last two have, as you will see, nothing to do with 'Eastern Christians' (Armenians and Greeks), and of course are not 'against' them. So that our tracts against the rites and beliefs

of the Eastern Christians, so far as they can be deemed at all controversial, amount to just three in a total of four hundred publications. Our religious books and tracts outnumber our school books, but as we print much larger editions of the latter, full one half of our printed matter is educational."

In regard to the standing and influence of Protestants the same authority states: "In many towns and villages [in Asiatic Turkey] the man of most influence in the place is a Protestant. One traveling to-day in European Turkey would find that in the elections of local officers now going on in the newly constituted Bulgarian principality, many of the most important offices are conferred upon Protestants, for the reason, as the electors say, that they are the most reliable men in the various towns. Nor is it true that the missionaries in Bulgaria, or anywhere in Turkey, urge strongly the formation of separate Protestant communities. Recourse is had to a separate organization of Protestants only when required to protect them from the persecuting spirit of their countrymen. When that persecuting spirit is not manifested a separate community is not organized."

Again: "Robert College has no warmer friends than the missionaries, though there may be differences of opinion among them as to the degree of religious influence which is, or can be, exercised by such an institution. Robert College is a noble institution, has already done great good, and has a splendid future before it. But when the opinion is expressed that the college is worth the Bible House and all the other establishments of the missionaries in Turkey, one is inclined to think the writer's studies of the moral and civilizing dynamics operating in Turkey have not been very profound."

Another writer says: "The conversion of Moslems is never absent from the thoughts and plan of work of the missionaries. . . . One missionary once wrote some tracts against the Eastern church, and his brethren have regretted it ever since. No such tracts have been published for ten years. . . . The Protestant member of the Cesarea government council has more influence than any other member. In Yamboul, in Yeni Zagra, in Sliven, in Tartar Bazarjik, and other places, all out-stations of the Bulgarian mission of the American Board, Protestants have been selected for offices of trust and influence in the new government. Emulation of the success of Protestant schools has advanced general education. In more than one place the standard of honesty and morality has been raised by the influence of the Protestant community. . . . Separate Protestant organizations exist in Bulgaria, in the field of the American Board, only in a very few places, where the Bulgarian clergy forced separation upon the people by making loss of civil rights the only alternative. . . . When the Turks left Samokov, and a strong hand was needed to gather up the reins of government, the leading Bulgarians of the place met to decide who should act as governor *ad interim*. Their choice fell upon an American missionary, Mr. Jenney, who was asked to take charge of the city. The appointments given Protestants in Bulgaria, as mentioned above, show sufficiently how the followers of the missionaries are regarded. . . . The course of study at the 'Home' embraces a plain, solid education, with instruction in sewing and household work, all for £25 per annum. French and the piano are, however, taught as accomplishments, to those who pay for them, and so would Italian be taught, I presume, although I have not heard of applicants as yet"

NEW MOVEMENT IN TINNEVELLY.

BISHOP CALDWELL, assistant bishop in Tinnevelly, Southern Hindostan, connected with the English Society for the Propagation of the Gospel, in recent letters reports a very remarkable and cheering movement in the field which he superintends. Not by scores and hundreds only, but literally by thousands, the people have been turning from their idols, sincerely, he believes, to the Christian religion. Writing on the 26th of February last, he quotes from a letter written in November, 1877, in which he had said respecting the famine, and the influence of efforts by Christians to relieve the distresses of the people: "On the other hand, we are daily receiving fresh accessions from heathenism; and of those who have not yet made up their minds to join us, and who, perhaps, will never join us, many are much impressed with the evidence in favor of the Christian religion furnished by the benevolent efforts to relieve distress that have everywhere been put forth. He would be blind indeed who did not see that no government but a Christian government has ever set itself, or would ever set itself, to save life, at whatever cost, as ours has done; and he would be equally blind who did not see that it is as Christians, believing in a loving Master, and adherents of a religion of love, not merely as English people, descendants of the race that conquered India, that the people of England have come forward so promptly, so nobly, to help the people of this country in their dire emergency."

He then states: "I am happy now to be able to say, that the actual result produced by English Christian kindness, in the shape of direct accessions from heathenism, has far exceeded my most sanguine anticipations. The number of villages in which no Christians whatever resided on the 30th June last year, but in which there are now congregations of persons who have placed themselves under Christian instruction and who meet together for prayers, is about 150. There have been accessions from heathenism in almost all the congregations already in existence, in addition to the new people in the congregations newly formed; and the number of souls added to the roll in both classes of congregations since the 30th June last has now reached 16,000. So great an increase in so short a time as this is quite unparalleled in the history of our India missions. In order to estimate it aright it will have to be remembered that the entire number of souls, baptized and unbaptized, in connection with our S. P. G. missions in Tinnevelly and Ramnad, on the 30th June last, before this movement commenced, was 22,866. . . .

"The principal motive by which these people have been led to join us, I believe, without doubt, the favorable estimate of the nature and aims of Christianity, which the kindness shown them by European Christians in their distress has led them to form. No one has ever heard of any help being rendered to the famine-stricken by the Brahmins of any temple from one end of the country to another; but wherever a Christian missionary was stationed, there the people saw a sympathizing friend, who had been supplied with funds for their help by sympathizing Christian friends in England and in the English colonies. . . . Gratitude for the kindness shown the people by Christians has undoubtedly given an impulse to this movement towards Christianity; but even *before famine relief commenced accessions had begun to take place in*

various districts, and if it had not been for the zeal already awakened and the organizations already set on foot, it would have been found difficult to use the new impulse for any beneficial purpose, and impossible to make use of it on so extensive a scale."

He refers to three objects which, for the previous year, since his consecration as bishop, he had kept constantly in view in every district he had visited: 1. The deepening of spiritual life in the native clergy and all the mission agents, stirring them up to more earnestness in evangelistic work; 2. Doing all he could himself, directly, in such work; 3. Organizing in every district, and, if possible, in every village, bands of voluntary Christian workers. As a result of such efforts, he says: "The various districts in the mission were thus in a state of preparedness for any impulse they might receive from providential events, and for any movement that might set in. The wood was already piled on the altar, and ready to take fire; and it did take fire as soon as it was touched by an influence from above, as soon as Christian beneficence opened the door to people's minds and hearts, and an opportunity of teaching them higher things on an extensive scale presented itself.

"I do not believe that in any considerable number of cases the motives of those who placed themselves under Christian instruction was to obtain help. They could always easily obtain help without doing so, without any condition whatever, so that there was no reason why they should put themselves to the additional trouble of changing their religion. . . ."

"It is a fact worthy of being mentioned, also, that the movement still goes on, though-famine relief has ceased. I was recently out on a tour for nearly three weeks, in the districts of Mudaloor and Christianagram, where all help had ceased long ago; yet in every village I visited I found a number of persons waiting to receive me, who had made up their minds then and there to join the Christian fold. Whilst I am writing these sentences a letter has reached me from one of the northern districts, stating that two new villages, with ninety-five souls, were to be added to the list that was sent me from that district a few days before. . . . The Society will, I am sure, be happy to join us in our expressions of thankfulness. But it appears to me that the Lord of the harvest is calling upon it, by these events, not only to be thankful, but also to show its thankfulness practically, by rendering us whatever help our new circumstances require."

Such a movement, spoken of in one of the English missionary publications as "most unheard-of and utterly unexampled," may well serve to quicken not only missionaries abroad, in whatever field, but Christians everywhere, to more earnest, more prayerful, and more hopeful effort for the salvation of those around them, and of that "world" for which Christ died.

ANNIVERSARY MEETINGS.

A MEETING in behalf of the American Board was held in Broadway Tabernacle, New York, Sabbath evening, May 12th. Addresses were made by Dr. Bush, Dr. Clark, Foreign Secretary of the Board, and Dr. Chamberlain of the Arcot Mission of the Reformed Church. The audience was such as

to fill the large house, and the occasion seems to have been one of great interest. It is a pleasure to notice here the very acceptable and important services rendered to the Board by Dr. Chamberlain, of another society, not only on this occasion in New York, but recently at the Andover Theological Seminary, at Amherst College, in Boston, and at other places.

The anniversary meeting for the Board in Tremont Temple, Boston, May 29, was also well attended as compared with like meetings for a few years past; and after a few words from Secretary Clark, was addressed with great effect by Mr. Hartwell, of the Foochow mission, China; Dr. Gordon, of the Japan mission; President Clark, of the Agricultural College, Amherst, Mass. (who spoke most impressively of his experience during a year of teaching in Japan), and Rev. Mr. Chamberlain, of Norwich, Conn.

The Home Secretary of the Board has recently spent several weeks at the West, attending and addressing the meetings of five State Associations, speaking on several other occasions also; receiving everywhere a very cordial welcome; and gratified to find so much interest in and love for the "Old Board" and its great work.

THE PROPOSED MISSION TO CENTRAL AFRICA.

THE Herald for this month has a place for special contributions for a mission to Central Africa. The wide-spread interest in this suggested enterprise is manifest from the fact that the first donations acknowledged are from outside the usual constituency of the American Board. They are the more welcome since this new work must be taken up, if taken up at all, by the use of funds that would not otherwise find their way into the mission treasury. Much as the officers of the Board appreciate the importance of the proposed mission, gladly as they would join their English and Scotch brethren in thus turning to account the labors and sacrifices of the devoted Livingston and the heroic achievements of our own gallant countryman, and hopeful as they are that among our Lord's stewards some men and women may in due time be found to supply the necessary means, they would greatly regret to have a single dollar turned aside from the support of existing missions. Duty to the missionaries on the ground, to the native churches struggling under the burden of war and famine, and to the multitudes awakened to some sense of their spiritual needs, and eagerly turning to the Board for help, compels us to make this statement. The calls for aid have never been more urgent from Turkey, India, and China, — not to mention Japan, Mexico, Micronesia, and the North American Indians, — than they are to-day. Add to this the anxiety and earnest endeavor to avoid another debt, and we are sure all will appreciate the necessity that constrains the Prudential Committee to care first for the work in hand before assuming any new burdens, however important and promising the new work proposed may be.

ITEMS FROM THE MISSIONS.

THERE has been difficulty in obtaining permission for Misses Parmelee and Wilson to reside at Kioto, Japan. They went out last autumn to be teachers in the girls' school at Kioto, and it appears that the governor of that place forwarded the request for permission to the general government, with the suggestion that it be not granted, on the ground that Mr. Neesima was making use of the schools to promote Christianity. Mr. Neesima then went to Tokio on the business, but returned early in April, having gained no satisfaction. He found a difference of sentiment on the subject among officers in the Foreign Department, but left hoping that the desired permission would be given ere long. The government seemed unwilling to act against the wishes of the local governor at Kioto. — A conference of all the missions in Japan was called, to meet at Tokio, May 10, to consult with reference to the translation of the Old Testament Scriptures, and other matters.

MR. GOODRICH, of the *North China* mission, wrote from Tungcho, March 13: "The revival work in our midst, with its special fruit among the students, brings forward into prominence the peculiar importance of the training work at this station. It also brings before us our weighty responsibility for a deep spiritual life, and for faithful, effective work here. I must tell you that I am expecting that my own eyes shall yet see a mighty movement in this immovable land. Who can tell if the next quarter of a century may not hold quite as great things for China as for Japan?"

MISS PAYSON, of *Foochow*, wrote in April: "The boarding-school is prospering about as usual, although, as all the older girls have left us to be married, the remaining pupils are quite young. My two day schools for girls are, just now, more flourishing than they have ever been before, one numbering seventeen pupils, and the other nearly as many. Three of my former boarding pupils are now teaching day schools, and are giving good satisfaction. One of them has twenty-five pupils."

MR. WINSOR, of the *Mahratta* mission, has been seriously ill. He wrote, April 27, with reference to what he had seen on recent tours: "If I only had the men and the means, I could establish a chain of schools in places which now open up as never before; and I should hope, in the course of two or three years, to see a great change in the thoughts, views, and desires of the people concerning the Christian Religion. Would that I had the means."

MRS. COFFING, of Marash, *Central Turkey*, sends the names of fifty native girls who have been engaged in teaching since leaving the school at Marash. All but six are members of Protestant churches; most of them were in the school at some expense to the mission, while getting their education, to the extent of 77 years in all, for the fifty; but they have already taught in different places in that mission field an aggregate of more than 139 years, and quite a number it is hoped will still teach, some of them for many years to come.

LETTERS FROM THE MISSIONS.

Japan Mission.

ITEMS IN REGARD TO SCHOOLS.

A LETTER from Mr. Leavitt, of Osaka, dated April 12th, notices a visit by him to Kioto, and mentions facts in regard to the schools there, and the girls' school at Osaka, which will interest those who are watching the progress of educational, as well as other missionary work in Japan. He writes:—

"Since my last I have spent three days attending examinations of the schools in Kioto, especially the training school. Everything indicates an earnest spirit of work on the part of the pupils, and large attainments. It is encouraging to think, that after a year more many of these young men will take the field, and have an influence which we cannot have with the natives. They realize to a large extent, I think, the responsibility before them, and are doing honest work to prepare for it. Of the girls' school there I cannot speak very fully from personal observation, as my time was occupied with the other. The new building for that school is advancing rapidly, and seems to promise excellent accommodations. The ladies are giving their strength to the school, which will give a rich return ere long. The school, as you know, is not yet very large, and has suffered during the year, as regards numbers, from the rule of the city in reference to pupils in the primary department. They must attend the government schools. But this rule is helpful rather than otherwise in the end."

A REACTION.

"They are feeling the reaction at that station, from their large efforts in the city. I am told that whereas there were upwards of forty places occupied each week by the students, as centers for presenting truth, with audiences always inspiring in number, now scarcely eight can be occupied with any encouraging number of hearers. In many places the houses are closed to the preachers. All this, of course, we expect, and it will in time be followed by another reaction.

"I note in regard to the training school that it is about full, having not far from one hundred pupils. It will be still a year before the first class graduates; what of the future? Shall we build more buildings, or shall we limit the school? For we cannot rent buildings in Kioto I suppose, especially near the present location. Of course the number of pupils must be limited soon, or that school will rival Cambridge or New Haven in the number of its students and in its needed outfit.

"In our girls' school at Osaka, we have now twenty-two scholars—five boarders. Several of these scholars are poor and supporting themselves. To this school, in the three months and more of its existence, we have given nothing; and it is rapidly approaching the point when it will need nothing from the churches. Scholars support themselves by their work,—work upon which prices are fixed, whether it be for us or for the natives,—fixed with the idea that we must open a market for school work which will last. The character of the girls develops rapidly under this independence, and more and better studying is done."

TWO FUNERALS.

Writing from Kioto, April 18th, Mr. Davis reports two funerals, of which he says:—

"Both were in the same family, both were of little girls, of about the same age, and both were attended by nearly the same company of foreigners and natives.

"The family was that of the ex-Daimio of the little province of Sanda, twenty miles north of Kobe, who moved to Kobe five years ago; and soon afterward the little five years' old daughter, O Cho (butterfly), suddenly died. The father desired to bury the little one in the American way, and we marked out a little casket so that the Japanese carpenters made it, and Miss Talcott and Miss Dudley lined and trimmed it, and laid the little body to rest in it.

"The family did not dare, however, to have any Christian services. There

was no service at the house, but the old retainers of the Daimio met at his house and followed the body to the grave, where the Buddhist priests chanted their long Sanscrit prayers and burned incense before the body. In this latter the friends all joined, the father bringing his little boy with him to put incense upon the fire, and, with the rest, worship the spirit of the departed, which now, after the prayers of the priests, was supposed to have become a god, according to the faith of this sect.

"Death has again come to this same family, again taking a little girl five years old; and now they sent fifty miles to get the missionary who, five years ago, soon after the death of the other little girl, invited the family to his home, and explained to them as well as he could what a Christian burial was, and some of the consolations of the Christian religion. This time the family desired a Christian burial, and when asked what kind of a service they wanted, the father replied: 'Such an one as I heard about from you five years ago.'

"About seventy of his old retainers and friends gathered at his house, and it was a privilege to preach the gospel to them, and urge them all to prepare to meet the two little ones who wait on the other side. Then, as by the light of lanterns we laid the little form away in the old Buddhist Cemetery, we sang in Japanese the hymn, 'Jesus loves me,' which the little girl had herself learned and loved to sing."

A CROWDED HOUSE.

"In Kioto our house continues to be crowded every Sabbath. The Sabbath school is divided up into six different rooms, and at the last preaching service we counted 131 persons in the sitting and dining rooms, which we throw together for this service. Nearly one hundred come into the public preaching place in the center of the city, and the first church has just opened a second public preaching place in the north east part of the city, which was filled last Sabbath."

THE WORK AMONG PRISONERS.

"The work in Otsu, under the direc-

tion of the converted prisoner, has enlarged, so that now there is a daily school for the non-commissioned officers of the garrison there, and on the Sabbath the truth is preached to them. It was my privilege on the last Sabbath to preach to about sixty of them. The commander of the garrison and three lower officers were present."

A NEW HIRED CHAPEL.

Mr. Learned wrote from Kioto, April 15th:—

"The First Church, which has been meeting in my house, moved to their hired chapel last week. The new place is more public than this house, and larger numbers come in. After the first Sunday the neighbors seemed to get a realizing sense of what was going on, and they were a good deal disturbed about it, fearing some penalty might come to them from the government; but Ichihara and the others have allayed their fears somewhat, and services were held there again yesterday."

North China Mission.

BAPTISMS — POVERTY — FAMINE.

WRITING from Peking on the 22d of March, Mr. Blodget says:—

"Yesterday I returned from a visit to my 'country parish.' While there I baptized three persons. I also baptized one just before going away from the city. There are now seventeen church members in three adjacent villages, not more than a mile apart, and others are expecting to join them before long. Why not, then, begin self-support, — building a chapel, and electing a pastor? For ten years the lands of this people have been in great part flooded, and now drought consumes the grain just as it starts from the ground, in the parts not flooded by water. Poor people! They are struggling for life. They live on the coarsest fare, and dig up roots from the earth for food, which in ordinary years are never used.

"These people, however, are well conditioned in comparison with those farther south. As I came out of an inn, start-

ing to return to Peking, I observed a company of refugees, evidently of the better class of the people. They had fled from their homes to save their lives. One lad of seventeen years, an only son, had left behind a widowed mother. He was a student, and I offered him a place in my school until the distress should have passed by. Another fine lad of sixteen wanted to come, and his father at once gave his consent. He also was a student. So, notwithstanding all that is said in China about 'digging out the eyes, and cutting out the hearts of the children' [by missionaries], I brought these two lads to Peking with me in my cart, and by the kindness of friends in America, who supply the funds, they are now in a Christian school. May God bless them, and those also who support them!

"The famine is making fearful ravages in Shansi. Five millions is a low estimate of the number of those who have perished, and the death rate cannot lessen for months to come. What with Shantung, Chili, Shensi, and Kansuh, the destruction of human life is appalling."

On the 4th of April Mr. Blodget wrote again: "Last Sabbath, the 31st of March, six of the school girls, and the matron of the school, were received to the church. One other of the girls was examined, and approved, but her mother refused to give her consent to her baptism. Much faithful labor has been bestowed on these children. May they become bright lights in the church!

"Nearly \$50,000 have been received for the relief of those suffering by famine. True it is but a drop in the bucket; yet it shows that there are hearts that feel for these distresses. Relief is given in Shantung, in Chili, and in Shansi. Our own mission is engaged, with other missions, in this work. In a letter received last evening from Mr. Richard, in Shansi, he writes: 'The names of 15,000 are down at present' (for relief). 'The rule is 420 cash to each person. The distribution is once for all.' The sum mentioned, 420 cash, as silver now sells in Shansi, can hardly be more than 60 cents.

"In other places the plan is adopted of a daily rate, say one cent and a half per day, to each adult.

"As the season advances numbers of refugees from famine are flocking to Peking. No rain falls. The wheat crop comes in during the latter part of June, and unless there is rain soon this must perish."

"RELIEF WORK" BY MR. STANLEY.

A letter from Mr. Stanley, of Tientsin, dated "Pang Chia Tswang, Shantung, February 28th," states:—

"I left home on the 5th inst., and reached here on the 9th. I am stopping in the family of our preacher, Mr. Ho. We have *no chapel* or other building here,—no *expense* save for tours and labor of assistants. With propriety we may speak of 'the church in Mr. Ho's house,' as his room is the only place where a general gathering can be held. Since arriving, I have been to no other point, finding enough to do in getting the 'relief work' into systematic order, and with Ho's help, instructing inquirers—real or otherwise. Helper Chau has visited seven villages where there are Christians, and with their assistance and that of the local constable, or some other responsible person, has taken the names of the most destitute. I limit the number to be taken, so as to compel a sifting process, down to the very poorest. Chau returns, and I go over the list with him,—the why's and wherefores; a deputation of two comes the next day, and my teacher and I question them carefully, and arrange our list of beneficiaries. Those under fifteen years of age we reckon as children, and give daily to such eight cash; to adult's, fifteen cash. (Ten or eleven cash equal one cent.) I gave out the first cash (in this village) on the 11th, and worked up one village a day. Here we give five days' cash at a time,—to the more distant villages, ten days.

"Relief is now being given in seven villages, in 110 families, to 233 adults and 94 children,—327 persons. These were not all taken on at once, but gradually. I cannot add many more till I

hear whether more funds are at my disposal.

"To be of permanent benefit, this work must be carried on till the end of May or into June — till the earth produces. Many villages, the Chinese say more than half in the Teh Cho district, are one third or one half deserted, even the timber in their mud houses being all taken out and sold for fuel before the poor people went out to beg — to live if they could, and starve if they must. Many of them will never return. Several families would have gone from here had I been a day later with relief. They had got to the end of their means.

"Having got my work systematized, and a start made, I could, at the above rate, be the means of saving many lives, and aid eight or ten thousand people, had I funds. I shall send a messenger with letters and for more funds on the 4th of March, and *may* then be relieved for a time by Mr. Smith or Mr. Porter. There are a number of inquirers, some of whom appear sincere, but I shall not favor any *baptisms* till 'relief' is over, unless it be of some one not receiving or needing aid.

"Some of the Christians have shown a covetous spirit at first, but most of them have appreciated the fact that this money is not *church* money, but is to '*save life*,' and have fallen into rank admirably, and taken their turn and place among the poorest. Some, though hard pressed, have rendered valuable aid in winnowing down to the poorest — the most needy — in their villages. We are started in this work in the best way, I think, and successfully; and if no mistake is made hereafter, I hope the work may be blessed of God to a great enlargement for the gospel."

Mr. Porter wrote from Tientsin March 11th:—

"It is heart-rending to see what we see, to hear what we hear, and to know of the sadder things which are beyond our reach. It is said that in Shansi two millions of people have perished, — a fifth of the distressed portion of the population. It is the current report that in that province it is now dangerous for a

man to travel alone. Hungry men would attack such an one, and save their own lives by taking his. I suppose we must believe that such instances have occurred, — the foundation for these horrid reports. Mr. Borrodale, of the London Society, returned on Wednesday from his country district. He has relieved, as best he could, 1,800 families. Mr. Stanley's messenger tells me that the people are eating chaff, corn-stalks, elm-leaves, and rushes dragged from the river bottoms, for which they pay almost as much as for flour and millet in good years."

BRIGHT FIRST IMPRESSIONS.

Mr. Ament, who joined the mission a few months ago, wrote from Pao-ting-fu on the 13th of March:—

"You spoke of the shock to the nervous system which one is apt to feel on coming for the first time into the midst of heathenism. We have felt very little of this revulsion of feeling, owing, perhaps, to the fact that everything surpasses our expectation, — especially the character of the people. I am pleasantly surprised at the intelligence of the common people and their moral standard. Perhaps a longer acquaintance may prove me deluded, but I shall be slow to be convinced. Considering the government, the false systems of morality, and the desperate struggle for mere existence which life entails, the miracle to me is that there is any standard of morality, or attractiveness of character surviving. I think I shall prove to be a great admirer of the Chinese, and, I sincerely trust, a successful harvester of souls.

"The work in Pao-ting-fu seems to have made a very auspicious beginning. Our helpers seem to be good Christians and efficient men. We groan that we are mute [ignorant of the language] when a dozen or more women call upon us and give us such splendid opportunities to preach the gospel. Our helper's wife, a woman of considerable intelligence and great worth of character, has been an invaluable aid to the three mute ladies in our compound. The ladies would sing a hymn in Chinese, and then she would seize the opportunity to announce our

mission and the gospel we desire to teach. Often her face fairly glows with enthusiasm, and the Holy Spirit evidently delights to use her as his medium of communication. We receive many calls from leading business men, actuated, no doubt, by motives of curiosity. Our organ and sewing machine are great magnets. But occasionally a visitor comes anxious to know the truth. One such man, from a village some miles distant, after an investigation of the doctrine for several days, decided to accept the truth and desired baptism. We have received into the church a man who was formerly a physician, and who has been honored with a title by the government for efficient aid during the great rebellion. He proves to be a very active Christian, and through his agency his wife, and sons, and several relatives desire to be taken as probationers. My limited experience does not tell me that these are unusual evidences of interest, but, at least, they convince me that a great work is possible among the Chinese. Why should not extensive and thrilling revivals sweep over North China, as well as Japan and the islands of the sea? Is the Holy Spirit limited to places?"

THE LANGUAGE.

"I am learning, as Dr. Milne said years ago, that 'To acquire the Chinese language is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring-steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselahs!' I have better facilities for study than Dr. Milne had and enjoy the language very much, though, as yet, my progress has been very slow."

RESUMING WORK JOYFULLY.

Mr. Pierson, just returned to China after a visit in the United States, writes from Pao-ting-fu, March 15, in an equally cheerful and hopeful strain. He says:—

"I find myself here, taking up my old duties just as though there had been no break. That they are more numerous and engrossing than before I cannot deny, but they are vastly more congenial and happy. The ladies are studying hard

at the language, and will soon be able to do good work in it.

"We have had a goodly number of inquirers during the winter. We have baptized two men, and have received to probation, or 'the Christian congregation,' seven more. If I can get away next week I may be able to baptize two or three more at T'ung-feng (sixty miles south of here), and receive to the congregation three or four beside. I find my hands tied as yet, as to touring, for it has been impossible to leave the place to Brother Ament, without a tongue, and no one could be spared from other stations. But there is a good time coming; Oh, how I long for it. This whole district ought to be visited over and over again, and the time is ripe for it. We meet very little abuse in the city, and very little in the country wherever we go. Never were the people in this province more ready to hear. If we had ten men here they could work to the best advantage. We have never had any difficulty with people or officials here save their passive reluctance to give us houses. Now we can get all we need. We ought to have a chapel on the main street as soon as Brother Ament is able to do regular preaching, and I presume the Lord will grant it in time. He always does give us what we really need.

"The T'ung-feng brethren now number more than twenty, and they have been saving their contributions to build a church. They sent a committee asking help, and expected considerable. I was obliged to decline, and to turn their minds to the spiritual church and their duties to it. If we were to give to one we should have trouble with others, and do the one no real good. I dissuaded the brethren from asking help from other native churches also, and urged them to build when they were able and according to their means,—a humble but sufficient house. This year is a hard one for all the people of this province, and should their crops fail, they would be in *dire* distress. As it is, hardly a village has escaped without the death of several by starvation. In some the number has been fearfully large, and sad, heart-rend-

ing stories come to us daily. We see the distress all about us. The poor and the dying are before our eyes every time we go upon the street. A few days since my wife and I were walking near the city moat, and as we passed a few nameless graves, we caught sight of a wolfish-looking dog gnawing on a fresh human skull! How revolting, but in many respects typical of this people. We dare not think much of the death and corruption about us, but rather of *what will be by and by*; and we thank God that he has sent us here with his light. Had we not come the death and corruption would have prevailed the same; but with us God has sent his light and his truth, and *'it will shine.'*

INDICATIONS OF GOOD AT KALGAN.

Mr. Sprague, of the Kalgan station, wrote March 31st:—

"Of course you have heard much of the glorious work of grace in Tung-cho. We rejoice in having three of our church members in school there this year, and to know that they are untiring in prayer for us. The Lord is working in some hearts here also. On the very day we heard of the beginning of the movement in T. two of our station class students rose and said they wanted to be Christians. At a following meeting our school teacher asked prayers for his son; and at another meeting the son rose and confessed his sins, and asked us to pray for him. At the same meeting three other young men asked prayers. Our hearts are greatly rejoiced. We had been praying for some of these persons daily. And to-day my teacher tells me that his heart has been greatly disturbed for a long time, and now he is determined to be a Christian. This is about the best of all, if he sincerely gives himself to Christ. It is almost more than we had dared to hope, though he has been the burden of our daily prayers. He is a young man sent to me from Tung-cho last November by Mr. Goodrich, — a fine scholar, and a very pleasant man. This is all the Lord's doing, and 'it is marvelous in our eyes.' I hope we may be able to tell you of all these becoming sincere Christians. One

of them is the third one to come out from our boys' school, and all the four students of the station class have professed Christ; but I am sorry to say that one, a man of forty, has proved dishonest and gone to his home. We have had a bookseller on the street over three months, beside the regular opening of the chapels by the helpers. It is safe to say that several thousand books and tracts have been sold on the streets of Kalgan this winter. And, strange to say, we have lately received calls from several of the official class. Altogether the work of the year strengthens our faith that the Lord is preparing the way for better things in North China."

Foochow Mission—Southeastern China.

THE HOSPITAL—OPIUM SMOKERS CURED—NEW BUILDING.

DR. OSGOOD wrote from Foochow, March 13th:—

"Of late I have had a large number of Chinese patients, who come to be treated for opium smoking. I require such person to bring two dollars as an entrance fee. If they remain until they are honorably discharged they have one dollar returned to them. The other goes into the hospital treasury. In a financial point of view this work pays, and it is doing much to create a friendly feeling around us. There are about eight reformed opium patients who are now observing the Sabbath.

"Of late there have been several patients from various parts of Tiong Loh, or Chang Lo, a field where we have expended much money and labor. Mr. and Mrs. Hartwell have worked long and earnestly there, but the results have been small. Several of these patients knew of Mr. Hartwell. One old man said Mr. H. had frequently been at his house, and he had a fair knowledge of the truth. For some years past he had been engaged in the sale of opium. He had an only son, aged twenty, who having lost an opium pipe received a severe scolding from his father. He was angry, and swallowed opium, from which he soon died. This led the father

to come to Foochow seeking to be cured of his opium habit. He left with a good prospect of a permanent cure, and said that he should change his business.

"Another case of interest is that of Mr. Ko, a young man who had double cataract, and was totally blind. I operated upon each eye, he regained his sight, and now seems to be an honest inquirer.

"I am glad to report that at last a good hospital building is nearly completed. It is near our Ponasang compound, so that we can visit it daily. I have nearly funds enough to pay for it. Some six years ago a merchant gave \$500, which was placed at interest, and has served as a nucleus around which other sums have gathered. With this new hospital as a centre I hope for greater spiritual results. Yet I am more and more impressed with the thought, that whatever the kind of agency used, the result is alone from the Holy Spirit."

Mahratta Mission — Western India.

A CONVERT AND HIS TRIALS.

MR. BISSELL wrote from Ahmednugur, April 6th:—

"A young man of the carpenter caste has recently united with the church here, and has shown himself remarkably firm under trials. The first time I met him he came to purchase a Marathi Bible, and paid the full price without any higgling, — an incident worthy of record here. He said he had been accustomed to buy and read Christian books ever since he learned to read in the government Marathi school. In this way he had learned the principal truths of the Bible, and believed them. He seemed so simple-hearted, intelligent, and free from sinister motives, that the church received him upon a very short trial. But he was the only son of his parents, and when they learned that he had been baptized, they were inconsolable. His father is a man of considerable property, and the mother asked her son, 'What was wanting in our house that you have left us?' — 'God was wanting, and religion was wanting,'

he replied. After giving vent to her grief, she went away beating her breast, and crying out that they were disgraced. The next day both father and mother came repeatedly, and urged the young man to go to their house. We were afraid to have him put himself in their power, but overcome by their tears and entreaties, he at last said: 'Let me go. You need not fear that I shall give up my faith?' He went, and came back the next morning saying that he had not been maltreated; but after that he was missing for nearly a week. A friendly neighbor whispered that he had been sent to Barsi, a hundred miles away. We afterwards learned that his parents took him there, and were consulting with friends about the expense of restoring him to caste again. The opinion was expressed, that inasmuch as he had only had water sprinkled on him, but had not yet drunk from the cup, the restoration would not be difficult. But the lad watched his opportunity, found his way to the railroad station, some twenty miles distant, and the next day came to us again. His parents followed him, but have now given up seeking to get him back. The mother once invited him home, and even gave him a dinner; though she was careful that he should not eat with the others, nor even out of their dishes, 'lest they should be defiled.' The father will not give him any of his clothes but those he had on when he left, nor any of his tools, that he may earn a living. But he is getting a few tools, and has commenced work. He shows a cheerful spirit, and is disposed to be industrious. We trust he will endure, and that many others may follow his example."

Eastern Turkey Mission.

LETTER FROM ERZROOM — MISS NICHOLSON — THE WORK.

MR. COLE wrote briefly to the Secretary of the Board, April 24, sending more extended letters to the friends of Miss Nicholson, in regard to her sickness and death, noticed in the last num-

ber of the *Missionary Herald*. In this, designed only as a brief note, he says:—

“This death is indeed a very sad providence. We know not how it will be looked upon, but as our letters show, we have done all we could to get her away, even though *we* could not move. She seemed to be pleased with our work of the winter, and, brave girl that she was, in this case beyond wisdom, she talked of holding on even though we left. Against this both Mr. Parmelee and I protested.

“Of the benefit of our stay here it hardly becomes us to speak. Yet now that this sad event has come upon us, many will cry out, no doubt, as has been heard before, — ‘Why all this waste?’ Though they may not have thought so much of the deep sorrow to our hearts in the death of our darling boys, this last trial will arrest their attention, and, perhaps, turn upon us some words of stricture. If such persons could only get at letters which I am sure the deceased must have written respecting the winter’s work; if they might but see as we have seen, and hear as we have heard, they would think differently. If you could hear some of the words of the hundreds and even thousands that have been fed from our doors, — not a few are *still* fed; could read the letters of high appreciation of this work from surrounding provinces; it would do your soul good, I am sure. ‘You have bought me, my wife and children,’ said one of our poor yesterday, as he came to kiss our hands and bow to the ground for what we had done for them. ‘We should have been dead long ago,’ he said, ‘but for you.’ And this we hear many times every day when the poor come.

“But aside from this, as to the missionary work proper, you ask What? Some would say it is madness to hold on now. But the truth is, as indeed the native preacher expressed the other day, we are holding our timid people in their places. If we were to desert our post, they would scatter like sheep among wolves. Even the preacher thought he should leave if we did. The people, poor oppressed ones, from Khanoos, Pas-

sin, Geghi, etc., come and pour their troubles into my ears. I encourage them and turn them back to hold on, as we are doing. I write them to hold on, as we do. The force of the example you will see. Would that I were not alone, that I might tour some. It is a golden opportunity for the work in these parts, and I am very restive. I think now is the time for Kars. Hope to write you more of this next time.

“We expect to move out to a monastery, five miles away among the mountains, in a day or two. Should have been there sooner but for this sad, very sad event. Miss N. could not be persuaded even to go to the monastery till it was too late.”

Western Turkey Mission.

A TOUR—CIRCASSIANS—DISTRESS.

WRITING from Constantinople on the 29th of April, Mr. Hitchcock reports a tour in the Bardezag (Nicomedia) portion of the field. Some extracts from his letter will bring to view results of the war and the present condition of the people, as well as prospects of the missionary work. He writes:—

“Soon after my last letter to you, of March 28, I asked Major De Winton to relieve me of the care of the Refugee Asylum. I arranged my accounts, and on the 11th of April went to Bardezag to make a tour with Mr. Parsons. . . . The time was thought to be very unpropitious — never more dangerous. The Circassians were robbing on every hand, and murdering also. But the wretches do not molest armed men, and carrying pistols, always in the company of from two to ten men, and not forgetting our hats, we went the entire circuit unmolested. Indeed we heard of no outrages on the roads where we went. Either in deference to the many and indignant complaints which have gone to Constantinople, or because they are glutted with plunder, there was a time of quiet. It would be difficult for you to understand the utter prostration and paralysis of industry and trade. A large portion of the people in the Armenian villages, and Ada-

bazar, are engaged the greater part of the year in going from village to village, especially to the Turkish villages, for trade; carrying manufactured articles and receiving produce. For this almost every man kept a horse. Now, in Adabazar there are only about 100 horses, where one year ago there were 1,000. In Armash, instead of 120, now 12. In Hascal, instead of 38, not one, etc. But we saw droves of good horses at the Circassian villages, and every Circassian is riding one!"

SCHOOLS—A NEW VILLAGE.

"We visited eight villages in an absence of eleven days, besides Adabazar, and Geiveh. Visited also seven schools, of which three are taught by graduates from Miss Farnham's school. The teacher of the seventh is from Miss F.'s school. She is also doing an excellent missionary work, and her school is the best native school I have seen in Turkey. It would compare favorably with common schools of the best sort in New England. These schools are really the life and the centre of interest in the work in their respective villages.

"We visited Kara Geul, a new village of seventeen houses. The people are very poor, living in little huts, eating corn meal bread. When the village was first commenced, Protestants were persecuted. The Armenians said: 'We won't have one here.' Now all but one or two families unite in asking us for a teacher and preacher. We promised them help for nails, tiles, and window glass, if they would put up a room for worship and a school. We hope to take possession of the village in the name of the Lord."

AN EARTHQUAKE.

"An earthquake on the 19th, at 9 o'clock, P. M., reminded us of the chronicles of old times concerning this region. At Labonja three houses were thrown down, in one of which a mother and two children were killed, and in another seven animals. In Ichmeh, across the lake, forty houses were destroyed, with a loss of eighteen lives. In Adabazar and Nicomedia, much injury was done to build

ings. Mrs. Parsons' milk was quite half slopped out. You may judge that we all got a thorough shaking, and the people generally a good deal of a fright. It is a kind of experience that, like the telescoping of railroad cars, one does not wish for the second time."

HOSPITAL WORK.

"Arrived at Constantinople I found the Asylum again on our hands. The Englishman who took my place died of typhoid after a short, sharp illness. I expect to spend some time there now. The work had become so well systematized that our employ  es manage well with a little supervising.

"The political outlook is dark in the extreme. What will become of this wretched country? The most singular part of it is, that the Turks do not learn anything."

European Turkey Mission.

MR. CLARKE, of Samokov, who has before, in 1876 and 1877, given so much time and strength to efforts for the relief of the plundered and starving Bulgarians and others, has been of late again occupied with like labors among the perishing victims of the war. A letter of some length has been received from him, written at various times and places, the first date being "Turnovo, on the Railroad, March 27," in which he makes some report of what he has seen and learned, and gives impressions in regard to prospects for the future in Bulgaria, as to religious liberty and opportunity for Christian effort. Omitting here the terrible details presented of massacres and sufferings in specified places, it may be well to give some of his general statements:—

SUFFERINGS OF BULGARIANS.

"Between February 13 and March 8, I again visited the places where most of my relief work was done in November and December [1877], also Samokov and Kuzanluk. Instead of giving a journal of the tour, I will gather together sundry items.

1. "The sufferings of the Bulgarians, especially during the past two years, have not been overestimated. We have from the first known that there was such suffering, but the difficulty of getting reliable information has prevented much reference to it. No passing traveler can realize, no pen describe, the horrors of the recent massacres. The cruelties perpetrated in Batak, by an unrestrained horde of ruthless freebooters, in connection with the slaughter of over 500 men, 250 women, 225 boys, and 700 girls, and the burning of every house (587 in all), seemed too appalling to be believed, but they have been exceeded during the past year. Regarding the Bulgarians as the cause of the Russian invasion, vengeance has been meted out to them as if every individual was personally and actively engaged in rebellion. 'The Russians may be able to take the garden, but they will find it without trees,' has seemed to be the principle on which the dominant Turkish party has acted. A Turk in a coffee-shop in Tartar Pazardjik, said: 'Can a sheep live with a swine.' The military governor of Adrianople told me last November: 'We do not wish to destroy the Bulgarians; we wish them for artizans, husbandmen, and servants.' That this subject, inferior race should be on an equality, should be rulers, should bring upon them the hostile armies of their old enemies, and cause the slaughter of so many of their people in the war, has aroused the rage of the masses of the Turks. The desire for plunder and the gratification of lust, have been still greater inducements. Nearly all government officials have urged on, or at least encouraged, brutality and destruction.

"I give sketches of places I have seen and known for years. In the Eski Zagra district, an area of some forty miles long by twenty-five miles wide, reaching from the Maritza to the Balkans, was almost completely destroyed. For months it was not possible for a Bulgarian to be safe in that region. I saw bands of soldiers hunting up fugitives, and dead bodies of Bulgarians lying unburied by the roadside."

SUFFERINGS OF THE TURKS.

2. "Few can believe how much the Turkish populations have suffered. The Bulgarians do not claim to have acted according to Christian principles in taking vengeance on the Turks. Had Turks remained at their homes, the Russians would have protected them so far as possible. This is the report brought us by the Turks themselves from the first to the present time. Perhaps one in a hundred, or more, of all those who had been engaged in the massacres, would have fallen secretly, or openly by Bulgarian avengers. The rest would have been protected and would have lived in quiet. But the first atrocities of the Bulgarians, and fear of well deserved vengeance on the part of many, has caused a general stampede before the advancing Russian armies. So far as I can judge, not more than one fiftieth of the Turks remained. Some hundreds, perhaps thousands, were overtaken and quietly sent back to their homes by the Russians, yet whole wards of Philippopolis, and whole villages elsewhere, are entirely deserted. I have passed from house to house, through the little 'neighbor-doors' which connect almost all adjacent dwellings, and everywhere were evidences of a hasty flight. Now the dwellings are being torn down for firewood, which, in the lack of cattle, has become very dear. Occasionally Turks are now secretly killed by Bulgarians, but the Russian authorities are severe against all convicted offenders."

THE FUTURE?

3. "What is to be the future of this country? It seems certain that a considerable degree of freedom will be given to Bulgaria, whatever shall be its limits. I feel much confidence that the Bulgarians will show themselves capable of taking a fair position from the first. *Education* has done much to prepare the people for self-government. The vice-governor of this place, a Bulgarian, who has spent many years in Russia, expressed to me much surprise at the fact he found so generally true here, that in all the larger

places, and many small ones, a large proportion of the people could read and write well, while many had a good education.

"*The Bible* has, it seems to me, done more than education. All educated persons are not trustworthy or trusted, but the followers of Evangelical truth here have mostly proved themselves true men. In Tartar Pazardjik and Yamboul, and in smaller places, Protestants have had a leading influence. In this city they are few in number, but they have influence. There is much of good salt of truth permeating thinkers all through the country. The '*Zornitza*' [the mission Bulgarian paper] is valued chiefly for its political news, but many value also its moral and Christian influence. In capability, in self-dependence, the nation has developed wonderfully in the last twenty years. There will, of course, be much evil, but the people are apt learners, and they have some true men who will be good leaders, seeking unselfishly the real good of the nation."

RELIGIOUS LIBERTY?

4. "What are the probabilities as to the circulation of Christian truth? When all was conjecture, there was much doubt whether freedom of conscience would be allowed. But thus far the evidence that all creeds will be free has been on the positive side. I have had business with the highest Russian officials in Adrianople, Philippopolis, Samokov, Kuzanlik, Carlovo, Yamboul, and Tartar Pazardjik, in connection with relief work, and in the latter place, to obtain certificates to enable two Protestant workers to labor in Panagureshte and Tsarovo, 'for the spiritual good of Protestants in these places,' and though my passport, shown everywhere, describes me as an American missionary, there has never seemed to be any hesitation in granting all I wished. As an American there has usually been a special cordiality shown me. Protestants, without exception, speak in the same way of their intercourse with Russian officials. In Yamboul the teacher was told by a Lutheran officer that he formerly had suffered much in the army

on account of his faith, but in the last few years there had been perfect freedom. His fellow soldiers had beaten him to make him conform to the forms of their church, but as soon as he was able to report the case to a superior officer, the aggressors were imprisoned for months. 'Go on,' said he, 'to follow the gospel. The Russians have not come to meddle with religion but to free the Bulgarians.' In the same place the rain drove us into an unoccupied shop. Five Russian soldiers came in, and from conversation with them, I learned that four of the five had the Russian Testament.

"I saw a servant of the Russian commander at Tartar Pazardjik give a Russian Testament to a Bulgarian boy. When asked if he had another to sell, he answered, 'I have another, but I wish it for myself.'

"I am glad that I have had so much opportunity to see Russians in various circumstances. My share in relief work is somewhat known among them, and may have some influence, but I have strong hope that religious freedom will be granted to all. Whatever may be the aim of men, the power of the Highest controls all hearts, and it seems to me our duty is to press on earnestly in preaching the Gospel of Jesus Christ."

THE RUSSIANS AT ADRIANOPLE.

A few sentences from a letter from Mr. Dwight, of Constantinople, dated April 22, may be fittingly appended to the foregoing from Mr. Clarke. He writes:—

"The Protestant preacher from Adrianople is just in. He is quite enthusiastic over the Russian administration in that city. The governor of Southern Bulgaria, who resides there, is a Russian general, and is a strong Protestant. He has Protestant service (conducted by his chaplain) every Sabbath, at the government house, and has invited our friends to be present. Next Sabbath the Lord's Supper will be celebrated in that ancient palace of the Turkish governors. If a man had told us a year ago that such a service would be held in that house, we should have declared that a miracle alone could bring it about. The governor in-

sists on the observance of the Sabbath by the whole city. The police prevent all outdoor labor, and keep the shops shut on that day.

"It is utterly impossible to supply enough Bibles and Testaments for the demand of the Russian army. Mr. Bliss sends box after box to Adrianople, as fast as he can get them from Europe, and a box is almost always sold off within forty-eight hours. The soldiers seem ready to pay anything for the books. God grant his blessing to this seed sowing, so that a result unexpected by the Russian diplomats may come from the prolongation of the crisis here."

Dakota Mission.

SEVERAL LANGUAGES.

MR. HALL wrote from Fort Berthold, the new station, on the 9th of May:—

"We are trying to do some good, and to get some better knowledge how to do it, with the use of *four* languages, two of them unwritten.

"The Ree language is most difficult. Like the Greek, the *verb* in Ree is the part of speech subject to most change. There is a singular, dual, and plural number, for all three persons; and there are distinct forms for the singular and plural *object*; present, future, and past tenses. Particles, and objective nouns and pronouns, are incorporated in the verb with euphonic abbreviations. These things I have to unravel from the speech of ignorant heathens, who have no idea of analysis. The Gros-Ventre is easier, probably because more like the Dakota.

"I have corresponded with Professor Dunbar, of Topeka, Kansas, whose father was among the Pawnees, and I find some points of resemblance. In fact the *construction*, or syntax of the two languages, is alike; but the Pawnee of forty years ago is obsolete now. So with the languages here, and old people speak of obsolete expressions. If I could confine my attention to one language I might speak it with some freedom; but every day I have to make use of four, to some

extent,—Gros-Ventre, Ree, Dakota, and English. This makes the work slow."

INTEREST IN RELIGION.

"We have been very much encouraged lately by the interest in religious things here. The white employées of the agency are nearly all Christians, two who were not so have joined us in confessing Christ; others have expressed their desire to be Christians, and some white men with half-breed families are awakened. The Indians see that the white men are in earnest in their belief. Some who scoffed and swore now act differently. The Indian attendance and attention at Sabbath morning Bible exercise, and at all other meetings, are encouraging. We talk in Dakota, which a good many understand more or less perfectly, and there are generally some to interpret into the other tongues. I have copies, on glass, of photographs from the old masters—Biblical pictures. These are very attractive, and have made the story of the cross very vivid to many minds."

THE SCHOOL.

"The school keeps on quite well for spring planting-time. We give a meal every Friday to the *regular* pupils, and every month an entertainment. Dresses and shirts have been made for the faithful ones this winter, *i. e.*, the girls have been taught to make them. The government coöperate well with us at present. Their teacher is an excellent Christian lady, with a true missionary spirit, and we have her with us in the house."

FEARS AND HOPES.

"But a change is coming, and we do not know what the result will be. The appointment of the American Missionary Association may be overruled. May the Lord spare to us the present employées, who have rejoiced together with us in the Lord. God sent several friends of our agency neighbors to be with us this winter,—Christian people who brought and carried away a blessing. We are grateful for what the Lord has done for us and our neighbors, white and Indians. O, for more! It must and will be granted.

"But O that the Indians were under law! Here it is again, — Dakotas stealing horses from here continually. This people's patience exhausted, they start out on the war path, seize other horses from innocent Indians, and then come home expecting a return Sioux raid here.

"Our Indians are industriously at work, that is, the women are, putting in their corn, potatoes, beans, and squashes. They are doing very well this year; and it is pleasant to look out over the farm in every direction, as we can from our house, and to see the changes that many busy hands are rapidly making. We pray God to send us an agent who will be wise and

active to help this people to help themselves.

"*'Wherever the gospel has been faithfully preached among the Indians, there have been results,'* says General O. O. Howard. We will labor and wait. Miss Calhoun learns the Gros-Ventres language readily, and *attracts* the women and children to her.

"The Sabbath day is a different day here from what it was a year or two ago. I think the people all feel this, and they are asking what these things mean. There seems to be something wonderfully attractive and awakening in the story of the cross."

MISCELLANY.

LETTERS FROM SCHOOL BOYS AT HARPOOT.

SOME of the pupils of the Normal department of Armenia College have been writing letters to their benefactors, brief extracts from a few of which may not be uninteresting. It will be borne in mind that they are but beginners in English, and write their letters unaided.

Bedros Kazanjan (Peter, son of the Coppersmith), says: "We are confident that you will receive the double of your made benefits from the Lord Jesus. It is true that you have subtracted the veil of darkness partly, which had been drawn against the eyes of our nation; but again she has a miserable condition. Only the half part of Harpoot itself has been lightened, but the other has sunk in the ocean of darkness till its lips. [His figure is that of a man whom a flood is engulfing, and is within an inch of drowning.] And if the condition of the city is this, what will that of the villages be. You can think. When I heard that Mr. Wheeler has assembled moneys for a college, and is collecting, I rejoiced very much, and thus, also, every listener. Many persons are praying for the construction of this college; and when it will be built, they will be ready to help according to their competence. You who have begun a good work in this nation, it is well that you finish it. Know you that you are

doing good to such a nation, many of whom have been tormented and killed by their neighbor nations, for the name of Christ, till now, and now also. Then remember the talk of the Lord, which says: 'Give and it shall be given unto you.'"

Mesrop Yeshilian is from Palu, a city of about 8,000 people, on the Euphrates. He writes:—

"I am wondered for nothing so much as for this, that I was once one of the ignorant boys of the little town of Palu, and that my citizens and friends are and were nearly destitute of knowledge, but I am now a scholar of the normal school where some sciences are learned. I know very well that at first the mercy of God, and afterward your devotion did so. For this great benefaction, with all my heart I thank you, and all them who have any participation in this benefaction. Our school is now filled with pupils, and their number is increasing. The greater part of them, with all their hearts, have given themselves to the Lord's work, and are now preparing themselves to work hard in this work in teaching or preaching. When I hear of the benefactions that you do and have done for us, my heart is full of joy, gratitude, and love; but I can compensate nothing for your

benefactions, except my broken prayers for you. Please pray for me, to be a useful tool in the work of God."

Hachadoor Nahigian, of Husenik, says:

"I know that, if it were not the mercy of God and your benefit, the more ardent Christians here would be ardent evils.¹ I also should be one of the first class evils instead of being one of the first class in the Normal School. Thank you, thank you again. . . . Help our nation, and God will help you."

Says another, — the Deacon's son, mentioned on page 59, of "Daughters of Armenia:" "My heart was filled with joy when I heard that you wish our nation to advance in knowledge, and are giving help for Armenia College. We thank you for your help. Your country is one of the most enlightened countries in the world. Ah! when will come that day in which it can be said Turkey is an enlightened country too. Help us, our brethren, help us, so that we may be able to help others. Though you are unknown to me and I to you, we have a great hope that some years afterwards we will be acquainted with each other before the throne of our Saviour, where we will praise this holy name forever.

Your servant in Christ,

HÖHANNES GARABEDIAN,

(John, Son of Forerunner)."

A CALL FROM THE DYING BED.

WRITING from Trebizond on the 3d of May, Mr. Parmelee says: —

"We mourn sadly the loss of our dear Miss Nicholson. Personally she was very lovely. She was also very discreet, and full of zeal for the cause. She had set her heart most earnestly to work for Christ in Erzroom. When the missionary families left the place last spring she wished to remain alone. Again this spring, when it seemed necessary that the missionary family should leave a second time, she proposed to remain behind. And when, just before her sickness, it

¹ In the Lord's Prayer in Armenian, "evil" has the article, and means the evil one.

was planned to remove a short distance to a monastery, for health, she was very firm in her purpose to stay in the city, and open her school.

"All this showed a brave determination to stand at her post, no matter at what cost. She seemed to forget that she was a frail mortal, her limited powers lodged in a body that must be watched and carefully preserved. Truly she might have said, 'the zeal of thy house hath eaten me up.'

"And when she saw she would be unable to do the work she had laid out for herself, her thoughts still ran on its accomplishment by other means. On her dying bed she said, 'I hope many of the girls from the West will come out here. Tell them there is a great deal to be done here. Tell them in America they don't know anything about how it is here. Many workers are needed, but there are only a few. I hope the West will supply very many, especially Nebraska.'

"We shall sorely miss Miss Nicholson in our circle; we shall miss her pleasant society; we shall miss her much needed help; our children will miss the kindness and love she always showed them; but if her dying voice is heard by many others, and they are thus led to consecrate themselves to this work, we shall be content."

GLEANINGS.

THE Presbyterian Board of Missions was again seriously embarrassed by a debt of \$47,929 at the close of its financial year, on the 6th of May. It is to be hoped, surely, that relief will again come very soon.

— It is stated that the export slave trade from Eastern Africa has been nearly if not quite suppressed by the Sultan of Zanzibar and the watchful efforts of the British squadron, but would soon revive if vigilance were at all relaxed.

— Efforts have been made in England to give a wide circulation to the paper read by Dr. Alden at the last meeting of the American Board, on the question "Shall we have a Missionary Revival."

— Pope Leo XIII. is said to have sanctioned a plan for the conversion of Central Africa to the Romish faith. Twelve missionaries have left for Zanzibar and the interior.

— The London Missionary Society is extending its operations in New Guinea, among the Malay population eastward. Three new "central stations" have been taken recently, with good prospect of success, at previously "unknown places, and amongst unknown savages," by English missionaries and Rarotongan and Loyalty Island teachers.

— The work of the British and Foreign Bible Society among Russian and Roumanian soldiers in the present war, had amounted, up to the 9th of February last, to the distribution of 135,249 copies; 44,407 of which were sold.

— In Siam the missionaries labored twelve years before a single convert was baptized. The first twenty years of labor "seemed almost a blank." But during the last year reported, fifty-two were received to the three churches of the Presbyterian mission.

— In coöperation with Rev. Mr. M'All, chief of the Mission to the Working Men of Paris, the Evangelical Alliance has erected, near the entrance to the Exhibition, a *Salle Evangélique*, where provision is made for the daily preaching of the gospel in the languages of the various nations frequenting Paris, from May till October of the present year.

DEATH.

MRS. SUSAN H. MORGAN, widow of Rev. Homer B. Morgan, formerly engaged in the missionary work in Turkey, died at the house of her father, Rev. H. H. Kellogg, in Chicago, on Tuesday, April 30. She was buried on the following Thursday, at Galesburg, Ill., where her father was formerly pastor of the First Presbyterian Church, and the first President of Knox College; and a memorial service, of much interest, was held at Galesburg on Sabbath evening, May 5. Mrs. Morgan left the United States for Turkey (Marsovan), in 1851,

as the wife of Rev. J. W. Sutphen. After his death she was married to Mr. Morgan, in 1853, spending with him several years of missionary life at Salonica, Smyrna, and Antioch. The death of Mr. Morgan, in 1865, left her again a widow, and she returned, with her three surviving children, to the United States, and soon found a home at Watertown, N. Y., where her husband's friends resided. Here she cared for her children, as a devoted Christian mother, till near the time of her death; going at last, after severe illness, to her father's home, in Chicago, only to pass on very soon to that better mansion in the Father's house above, which Christ had prepared for her.

ARRIVALS.

MR. AND MRS. FARNSWORTH reached Cesarea, their station, safely, on the 19th of April.

Captain Isaiah Bray, from Boston, who is to take command of the *Morning Star*, arrived at Honolulu, with Mrs. Bray, April 22d (or 23d — about midnight).

DEPARTURE.

MISS ESTHER F. MALTBE, of the European Turkey mission, left New York, by steamer, May 18th, returning to her field.

SUBSCRIPTIONS FOR ARMENIA COLLEGE.

THE account upon the third and fourth pages of the Herald cover hints how extended have been the travels and labors of Mrs. Wheeler and myself, and how long the list of contributors for Armenia College promises to be. Wearying as such solicitations are to both body and soul, they have a compensation in the interest and prayers of so many stockholders.

To give the communities reported due credit, it should be said that in them interest is paid upon the following sums, which, till paid, cannot be credited by the Treasurer: Ann Arbor, \$80; Des Moines, \$50; Galesburg, \$475; Cleve-

land, \$1,450, of which \$1,000 is by Plymouth church and soc. and s. s.; Columbus, \$300; Oberlin, \$125; Painesville, \$725; Brandon, \$25; Appleton, \$200; Green Bay, \$100; Fond du Lac, \$125; Milwaukee, \$195; Ripon, \$50; Faribault, \$125; Belpre, \$100; East Bloomfield, \$100; Westmoreland Cong. s. s., \$100. In these and other places, \$7,500 have been pledged by note, of which \$5,000 bears interest; and interest is paid on \$550, the payment of the principal of which is conditional.

Are there not those who, by gifts larger or smaller, promptly sent, will set us free

from this home toil, and send us back to the front, where the call is so loud?

Let it not be forgotten that this so-called "college" is for both sexes, and that it combines a theological seminary and normal school with the college proper, and that its one aim is to complete the missionary work, by providing the means of training the future leaders of the churches. Let not Sabbath-schools forget the Biblical department, and the twenty-five cent share certificates, which are sent, post-paid, from Bangor, Maine, by

C. H. WHEELER.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Contributions for this object should not be diverted from the support of the missions already undertaken by the Board. See article in this number of the Missionary Herald.]

Manchester, Mass. Miss Susan Browne	3 50	Shepherdstown, W. Va. Rev. John P. Hubbard and family, 34; Mr. Aglionby, 10;	44 00
Philadelphia, Friends in Bishop Nicholson's church	190 48	Total, by Major Malan	\$283 98
Cincinnati, O. L. H. Sargent	1 00		

DONATIONS RECEIVED IN MAY.

MAINE.		Legacies. — Derry, Mrs. Mehitable C. Pillsbury, by William Anderson, Ex'r, add'l,	
Aroostook county.			32 25
Houlton, Cong. ch. and so.	2 00		277 64
Cumberland county.			
Gorham, Cong. ch. and so.	12 55		
Oak Hill, —, —,	30 15		
Portland, Lawrence st. ch. and so.	9 54		
7.54; State st. ch. special, 2;	5 00—57 24		
Yarmouth, Thank offering,			
Kennebec county.			
Gardiner, Cong. ch. and so.	17 00		
Winslow, Cong. ch. and so.	27 30—44 30		
	103 54		
Legacies. — Washington, Calvin Starrett, add'l, by Rev. F. V. Norcross, Ex'r,	80 00		
	183 54		
NEW HAMPSHIRE.		VERMONT	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Keene, 1st Cong. ch. and so. 45.55;		Cabot, Cong. ch. and so.	11 00
2d Cong. ch. and so. m. c. 33.24;	78 79	Lyndon, Cong. ch. and so.	10 98—21 98
Mariboro, Mrs. H. M. Nye (5 for Papal Lands),	10 00—83 79	Chittenden county	
Grafton county.		Shelburne, J. D. Duncan, with other dona. to const. MARGARET B. DUNCAN, H. M.,	75 00
Compton, Cong. ch. and so.	15 25	W. Milton, Cong. ch. and so.	12 25—87 25
Merrimac county, Aux. Society.		Franklin co. Aux. Soc. C. B. Swift, Tr.	
Concord, A lover of missions,	5 00	Enosburgh, Cong. ch. and so.	34 25
Henniker, Cong. ch. and so.	62 00	Grand Isle county.	
Sanbornton, Cong. ch. and so. m. c.	7 16—74 16	Alburgh, Cong. ch. and so.	9 00
Rockingham county.		Rutland county.	
Exeter, Union, m. c.	9 00	Benson, Cong. ch. and so.	10 00
North Hampton, Cong. ch. and so.	11 94	Wiodham county, Aux. Soc. C. F. Thompson, Tr.	
Northwood Centre, Cong. ch. and so.	20 00—40 94	Brattleboro, Cen. ch. m. c.	64 40
Sullivan county. Aux. Soc. N. W. Goddard, Tr.		Saxton's River, Cong. ch. and so.	25 00—89 40
Meriden, Cong. ch. and so.	15 45	Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	5 00
—, A friend,	10 80	North Springfield, C. H.	13 35
	245 89	Norwich, Cong. ch. and -o.	16 33—34 69
		Springfield, Cong. ch. and so.	280 62
		Legacies. — Springfield, Mrs. Hannah S. Davidson, by Geo. P. Haywood, Ex'r,	63 00
			349 52

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch. and so.	171 00
Orleans, Cong. ch. and so. m. c.	20 00—191 00
Berkshire county.	
Blindsdale, J. Hosmer,	1 00
Lenox, Mrs. Amanda Washburn,	10 00
Lenox Furnace, Mrs. Emily Washburn,	15 00
Peru, Cong. ch. and so.	21 00
Pittsfield, Mrs. Phineas Allen,	50 00—97 00
Bristol county.	
Easton, Ev. Cong. ch. and so.	40 80
Brookfield Ass'n. William Hyde, Tr.	
Brookfield, Mrs. A. W. Reed, to const. SUMNER H. REED, H. M.	100 00
West Brookfield, Cong. ch. and so.	11 34—111 34
Essex county.	
Andover, South ch. and so. (weekly offerings), 400.00; Chapel ch. and so. to const. REV. FRANCIS B. DENIO, H. M. 327.00;	727 00
John Howard,	600 00—1327 00
Essex county, North.	
Ipswich, 1st Cong. ch. and so.	23 00
Newbury, 1st Cong. ch. and so. m. c.	10 50—83 50
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so.	9 22
Danvers, Maple St. ch. and so.	83 83
Marblehead, 1st Cong. ch. and so.	100 00
North Beverly, Mrs. Rebecca Conant,	15 00
Salem, Tabernacle ch. and so. (of wh. 46.57 m. c.),	650 05—863 20
Franklin co. Aux. Soc. William F. Root, Tr.	
Ashfield, Cong. ch. and so.	31 35
Conway, Cong. ch. and so.	31 36—62 71
Hampden co. Aux. Society. Charles Marsh, Tr.	
Longmeadow, Cong. ch. and so. m. c.	19 79
Springfield, 1st Cong. ch. and so.	81.39; B. F. Peirce, 90c.
Westfield, 1st Cong. ch. and so. 9.21; do. N. T. Leonard, for the Eastern Turkey mission, 35;	47 21
West Springfield, Park St. ch. and so.	34 75—187 04
Hampshire county, Aux. Soc.	
Amherst, No. Cong. ch. and so.	65 00
Hadley, Russell ch. m. c.	15 22
Northampton, 1st Cong. ch. and so. 9.57; B. 9.00;	18 57
South Hadley, 1st Cong. ch. and so.	10 00
South Hadley Falls, Cong. ch. and so.	49 00
Williamsburgh, Cong. ch. and so.	24 61—182 40
Middlesex county.	
Bedford, Thank offering,	20 00
Cambridge, A friend,	50 00
Everett, 1st Cong. ch. and so.	34 00
Lowell, Eliot Cong. ch. and so.	33 00
Melrose, Ortho. Cong. ch. and so. 35.33; do. m. c. 12.63;	48 04
North Reading, Cong. ch. and so. m. c.	7 75
Reading, Old South ch. 31; Cash, 5;	36 00
Somerville, Prospect Hill ch. 8.00; Franklin St. ch. and so. 6.33;	14 38
Woburn, North ch. and so.	11 61—254 78
Middlesex Union.	
Fitchburg, Calv. Cong. ch. and so.	18 00
Westford, Rev. E. R. Hodgman,	2 00—20 00
Norfolk county.	
Foxboro, Cong. ch. and so. 58 92;	153 92
D. Carpenter, 100;	42 06
Hyde Park, 1st Cong. ch. and so.	50 00
Norfolk, Mrs. J. H. Robinson,	50 00
Wollaston Heights, Cong. ch. and so.	6 00—256 98
Plymouth County.	
Hanover, 1st Cong. ch. and so.	4 10
Middleboro, Central Cong. ch. and so.	6 00—10 10
Suffolk county.	
Boston, Shawmut ch. 1,000; Central ch. (of which 55.17 m. c.), 555.17; Old South ch. 40; Walnut Ave. ch. 334.82; Phillips ch.	

200; Berkeley St. ch. 189.13; Park Street ch. 107; Eliot ch. 17; Immanuel ch. 15; Holland ch. 8.10; A friend, 30; Anonymous, 10. L. C. & A. W. 5;	2,931 22
Chelsea, Central ch. m. c.	3 85—2,935 07
Worcester county, North.	
Winchendon, North Cong. ch. and so.	128 33
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Rutland, Cong. ch. and so.	7 00
Shrewsbury, Cong. ch. and so.	33 00
Worcester, Central ch. m. c. 23.46; Mrs. A. H. W. 2;	43 46—83 46
Worcester co. South Conf. of Ch's William R. Hill, Tr.	
Grafton, Ev. Cong. ch. and so.	78 27
Millbury, 2d Cong. ch. and so. 20.50; A friend, 5;	25 50
Westboro, A friend,	10 00
Whitinsville, Cong. ch. and so. for Papal Lands,	563 50—677 27
	7,461 98
Legacies.—Mansfield, Samuel Storrs, by R. P. Barrows,	
Millford, Mrs. Ruhawa Johnson, by Newell L. Nelson, Ex'r,	95 00
Newton, Mass. Caleb Wright, add'l, by Mrs. S. L. Wright, Ex'r,	100 00
	152 03—347 03
	7,809 01

RHODE ISLAND.

Barrington, Cong. ch. and so.	50 00
Central Falls, Cong. ch. and so.	55 11
Providence, Central Cong. ch. and so. 2,100; Union ch. A member, 6;	2106 00—2,211 11

CONNECTICUT.

Fairfield county.	
Fairfield, Cong. ch. and so. m. c. 37.72; do. for Papal Lands, 23 31;	61 03
Westport, Missy Band of Cong. ch.	40 00—101 03
Hartford county. E. W. Parsons, Tr.	
Hartford, Theol. Seminary m. c. 29.40; Mrs. John Olmsted, 10;	39 40
Litchfield county. G. C. Woodruff, Tr.	
Northfield, Cong. ch. and so.	45 15
Thomaston, Cong. ch. and so.	21 96—67 11
Middlesex co., E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	12 10
Durham, 1st Cong. ch. and so.	24 21
Middlefield, Cong. ch. and so.	45 00—51 31
New Haven co. F. T. Jarman, Agent.	
Guilford, 1st Cong. ch. and so.	27 00
New Haven, S. Wells Williams,	160 00
West Haven, E. Dickerman,	2 00
West Haven, Cong. ch. and so.	11 91—200 91
New London county. C. Butler and L. A. Hyde, Tr's.	
Hanover, Cong. ch. and so.	16 68
Tolland county. E. C. Chapman, Tr.	
West Stafford, Cong. ch. and so.	10 38
Windham county.	
East Woodstock, Cong. ch. and so.	20 00
Westford, Cong. ch. and so.	7 00
Woodstock, 1st Cong. ch. and so.	25 34—52 34
	569 16
Legacies.—Norwich, Samuel C. Morgan, by Lewis A. Hyde, Ex'r,	
	1,250 00
	1,819 16

NEW YORK.

Belmont, Lewis A. Hickok, to const.	
Mrs. ILETTA SANFORD, H. M., 100;	
Mrs. Mary L. Hickok, to const.	
WHITFIELD SANFORD, H. M., 100;	200 00
Bethel, 2d Cong. ch. and so. 19.81; W. R. Thomas, 10;	29 81
Brooklyn, Clinton Ave. ch. 562 65; Rev. W. L. Budington, D. D., 50;	
New England ch. 13.22; Park ch. 10;	635 87
Buffalo, R. W. B. 250; George W. Cotton, deceased, 10;	260 00
Clifton Springs, W. W. Warner,	15 00

Cutchogue, Mrs. S. D. Whaley,	5 00
Durham, William Crawford,	3 90
Gilbertsville, A. Wood,	15 00
Groton, Cong. ch. and so.	53 66
Morristown, Cong. ch. and so.	10 00
New York, Broadway Tab. ch., Chas. S. Smith, to const. S. W. and Kate W. Smith, H. M., 200; Mrs. Hannah Ireland, 100; Isabella Johnston, 10;	310 00
Nineveh, Reuben Lovejoy,	300 00
Patchogue, Cong. ch. and so.	20 00
Rensselaer, 1st Cong. ch. and so. 13.81;	
Miss Jannet Williams, 10;	23 81—1,882 05
Legacies. —Brooklyn, Lewis Chichester, by J. M. Stearns and E. C. Wadsworth, Ex's,	594 00
Crown Point, Mrs. Phebe S. Goodale, by John C. Burdick,	200 00
New York, Edwin S. Dewing, by S. M. Dewing,	200 00—994 00
	2,576 05

NEW JERSEY.

Beverly, Rev. R. Taylor,	600 00
Bridgeton, Rev. H. H. Beadle,	3 90
Newark, S. B.	4 00
Orange Valley, Cong. ch. and so. m. c.	30 17
Princeton, C. H. H.	5 00—643 07

PENNSYLVANIA.

Autenfried, Welsh Cong. ch. and so.	5 00
Philadelphia, Central Cong. ch. m. c.	
6.03; T. B. C. Burpee, 2;	8 08
Yorkville, Welsh Cong. ch. and so.	5 00—18 08

VIRGINIA.

Hampton, Bethesda ch.	40 00
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OHIO.

Bryan, S. E. Blakeslee,	11 00
Cleveland, Franklin Ave. ch. and so.	9 10
Evansport, Mrs. H. C. Southworth,	5 00
Florence, Cong. ch. and so.	3 12
Hudson, Cong. ch. and so.	30 00
Oberlin, 2d Cong. ch. and so.	23 61
Orwell, Rev. W. T. Richardson,	1 00
Sandusky, A friend,	25 00
Springfield, 1st Cong. ch. and so.	9 53
Toledo, 1st Cong. ch. and so.	27 00—147 36

ILLINOIS.

Buda, Cong. ch. and so.	20 00
Bunker Hill, For the "forward movement,"	5 00
Chicago, Lincoln Park ch. 15; Rev. E. W. Clark, 9 50;	24 50
Elmhurst, Cong. ch. and so.	33 92
Kankakee, Cong. ch. and so.	2 11
Lawn Ridge, A. Crawford, 5; D. R. Crawford, 2;	7 00
Lee Center, Cong. ch. and so.	18 00
Marysville, C. T. Morse,	90
Milburn, Cong. ch. and so.	7 00
Onarga, Mrs. L. C. Foster,	100 00
Peru, Cong. ch. and so.	18 00
Pittsfield, Cong. ch. and so.	21 50
Polo, Robert Smith,	1,000 00
Quincy, R. McComb,	3 90
Ravenswood, Cong. ch. and so.	22 25
Seward, Seward Cong. ch. and so.	45 00
Sheffield, 1st Cong. ch. and so.	25 00
St. Charles, Mrs. Westholm,	1 00
Wayne, Cong. ch. and so.	5 50—1,360 58

MICHIGAN.

Armada, S. J. E.	10 00
Augusta, Cong. ch. and so.	5 00
Battle Creek, A friend,	1 00
Bellevue, Cong. ch. and so. m. c.	5 35
Hersey, Cong. ch. and so.	7 09
Ludington, Cong. ch. and so.	20 00
Royal Oak, Cong. ch. and so.	5 00
St. Clair, Cong. ch. and so.	25 55—88 99

MISSOURI.

Jakes Prairie, Jonas Denton,	4 00
St. Louis, C. H. Pond,	10 00—14 00

MINNESOTA.

Duluth, Pilgrim Cong. ch. and so.	10 00
Minneapolis, Plymouth Cong. ch. and so. 27.36; Pilgrim Cong. ch. and so. 1 66;	29 02
Morris, Cong. ch. and so.	2 50—41 52

IOWA.

Belmont, A friend,	5 00
Chester Centre, Cong. ch. and so.	22 00
Council Bluffs, Cong. ch. and so.	34 40
Green Mountain, Rev. Henry L. Chase, for Japan,	50 00
Jamestown, Cong. ch. and so.	22 50
Mason City, 1st Cong. ch. and so.	14 26
Oskaloosa, Asa Turner,	10 00
Red Oak, Cong. ch. and so.,	10 60
Waterloo, Rev. M. K. Cross,	15 00—183 76

WISCONSIN.

Dartford, Cong. ch., J. Curtis,	2 00
Fort Howard, Mrs. C. S. A. Taube,	1 80—3 80

NEBRASKA.

Omaha, Cong. ch. and so.	26 50
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CALIFORNIA.

Oakland, 1st Cong. ch. and so. 45.00;	
Plymouth Ave. ch. and so. 19.15;	64 15
San Juan, C. G. Casgill, M. D.,	20 00
Sonoma, Cong. ch., Rev. F. B. Perkins,	20 00—104 15

COLORADO.

Hahn's Peak, George H. Holt,	100 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

England, William S. Lee,	20 00
Zulu Mission, Indunduma, 10.50; Umvoti, 30; Mapumulo, 15 t9; Umsunduzi, 25; Adams, 41 10; Umtwalumi, 16.12; Lindley, 18.27; Ifumi, 25; Umzumbi, 18 94;	200 62

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.	
For several missions, in part,	6,053 96

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer,	
(Of which from Rev. Dr. Martin, Peking, China, for the Bridgman school, 32.52)	1,632 82

MISSION SCHOOL ENTERPRISE.

MAINE.—East Machias, Cong. s. s., for India, 11; North Watford, Cong. s. s. 6;	17 00
NEW HAMPSHIRE.—Alstead, 2d Cong. s. s. 10; Keene, 2d Cong. s. s. 35; Lebanon, Mrs. Abby H. Turner, for pupil in Young Men's Training School, South Africa, 30; Sanbornton, Cong. s. s. 26.34;	101 24
VERMONT.—Brattleboro, Gen. Cong. s. s. 30; Bristol, Children's minister, 1; Mr. Wilds, 1; Enosburgh, Cong. s. s. 5.35; Lunenburg, Cong. s. s. 8.25; Norwich, Cong. s. s. 25.25;	70 85
MASSACHUSETTS.—Auburndale, Cong. s. s., for Satara, 40; Boston, Old Colony s. s., for Mardirozian, Harpoot, 31; Milford, Cong. s. s. 32.90; Peru, s. s. penny contribution, 3.50;	106 40
CONNECTICUT.—Cromwell, Cong. s. s. 29.30; North Stonington, Cong. s. s. 30; South Norwalk, Cong. s. s. 50;	109 30
PENNSYLVANIA.—Gould Town, Cong. s. s.	1 00
OHIO.—1st Cong. s. s.	25 00

Donations received in May,	23,863 85
Legacies " " "	2,766 28
	<u>\$26,630 13</u>

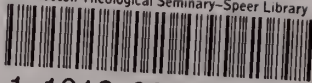
Total, from Sept. 1st, 1877, to May 31st, 1878, \$315,732.23

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Missionary Herald

Princeton Theological Seminary-Speer Library



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